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## Your Experience as the Manifestation of Awareness 26 v1

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1.  Your experience is the manifestation of awareness…but you must be in awareness, gnosis, to know this.  To experience through experience is the truth of experience.  **Your experience is the manifestation of luminosity.  There would be no experience without light, without radiance…without the clear light of knowingness…without knowing as spaciousness.**

Your experience is the beingness of being becoming presence as experience.  Within your experience is luminosity, luminosity manifesting as your experience.  All experience, every experience, is the experience of appearance of nirmanakaya.  Within that appearance is the apparition of sambhogakaya and both are within the source as dharmakaya.  The very languaging of your experience is logos; the light of expression of what is.  Within your everyday experience is the openness to beingness…light…every experience is method.  Everything is contained within your own experience…continuously.  The beingness of being can be found or known through the attunement through experience.  It is not the content of the experience…(not simply the narrative) it is the manifesting of experience, the coming forth shining forth of experience, that is the revelation of the being becoming you and unfolding in you and around you and through you.

Consider yourself a place (palace), a locus of and as a space and time manifestation.  Your experience manifesting the dimensions of the awareness field.  The experience is not only the experience of inwardness or outwardness, but is this vast in between encompassing both dimensions.  Inwardness and outwardness are the manifestation of the same surging awareness, the light of awareness.  This is the mahamudra…Dzogchen.  The givenness of experience is the givenness of the light; one cannot have experience without the clear light of knowingness…gnosis….the givenness of experience is the source of oneness…oneness through experience.

2.  Through the very power of the potential for experience together with the continuing relentless activity within experience, one can lose the profound open and luminous comprehension of how things appear and how things and people are actually manifesting.  This takes place as a person tries to grasp experience only through thought, through a cultural framing, only though the mind.  The power of being caught up in experiences or lost in experience, the primordial manifesting or appearing of all experience has been obscured and so the subtle perception, subtle direct knowing within experience is not seen or experienced.

This gnosis is the basis of experience.  The basis of understanding, the knowing feeling of the experience of beingness manifesting continuously…the manifesting by and of luminosity is lost…and only the manifestation contained in and of itself remains…contained and containing…thing like…entity like…the wonderful power of gnosis is not experienced neither directly nor indirectly…thus thought and symbol becomes base of experience and the corresponding affective splurges…and unceasing judgementalness as base.

3.  There arises from this lack…a loss of profound grasp of experience…the luminous experiencing.  The continual innate and immanent manifesting of the light of the beingness of being saturating all experience.  The beatificence of experience is lost as well as the inherent multidimensionality of experience…kayas are foreclosed.

4.  Everything is the field of being manifesting, manifesting as singular beings and singular events and singular actions.  All relentless surges of beingness resulting in experiences unpredictable and ineffable.  All experience is the manifestation of the field of beingness.  Beingness becoming being manifest as experience which is presence.  The  presence and the experience of this presence both around and within a being is the manifestation of the Beingness of being in and through that singular being.  The beingness of being is always manifesting and so presence is always manifesting and changing…and  appearing and disappearing.

5.  Whatever appears in direct awareness (gnosis) does not stir from the face of gnosis.  Whatever we experience within gnosis remains within the dimension of gnosis…the field of gnosis.  The framing of causality, the framing of moral conditioning, and the framing through judgment are superseded, are gone beyond in the natural completion of the single all encompassing instant of the transparency of the here and now, the translucidity of continual freshness, newness, timeless awareness.

6.  I am the sky that is pure beingness and prereflective, pre conceptual.  I take nothing and reject nothing.  My non-judgmental awareness is like space and is non-discriminatory spaciousness.  I am non-discrimination.

7.  Within gnosis, within direct perception, there is no cause and effect, only manifestation surging forth and dissolving.  Duration is the appearance and disappearance of phenomena.  Beings, and the yearning and requiring positive experience or objective signs in this viewpoint results in bewilderment of good and bad appearance, true and false experience, right and wrong experience that are intensely affective and radically judgmental.  There is no good or bad in pure awareness…the pure awareness of dharmakaya, the pure awareness of the apparitional sambhogakaya or the pure awareness of the beingness of being manifesting as the luminous presence of nirmanakaya.

8.  The surge of relentless spontaneity must be intuited or must be experienced directly and continuously both within you and around you and through you.  This self sprung awareness is the unceasing awareness field manifesting everything and encompassing everything.  There is no other source.  Pure awareness can not be produced by cause.  And, yet this self sprung awareness manifests time and the unfolding of time and geometrical space.

9.  The being in gnosis being in awareness of awareness and becoming this awareness is co-emergent with the capacity to rest without artifice within natural gnosis…this is the dynamic of the buddhas of past, present and future.

10.  Buddhahood is perfected spontaneously without effort, the resting and abiding in the thoughtless state of natural gnosis.  Experiencing the uncontrived nature of awareness in it’s essence…becoming the field as kayas…appearance of the oneness of the flesh, the apparitionalness of the diving energies and luminosities, the deities, and the pure openness of the openness of beingness.  Multi dimensional life.

11.  All events are pure awareness manifesting both within and without and no correctness of judgment will be of help with this.  Event is not the truth of judgment but the truth of aletheia.  The three Gnostic dimensions are not mind constructed…the direct perception of aletheia; the beingness of being is Buddhahood.

12.  Resolution is surrendering to this Buddha dynamic, releasing into the Beingness of Being .

Residing in the free and easy nature of awareness, surrendering to pristine reality, no mind remaining, bare gnosis of pure being superseding causality and moral discrimination, the judgments of right and wrong, good and evil, better and best and truth and falsity of attribution.  Herein is the pellucid natural clarity; brilliant shining spaciousness, the timeless uniform luminosity of the bodhicitta pure love of love in all its forms and formlessness.  The uncontrived uncontaminated space in natural flow, immaculate in natural transparency and translucidity, at ease in natural freedom, pellucid in natural purity, relaxed in natural disposition and the doors of the senses held wide open…embodied….completely embodied.  Without altered states…in this vast matrix of open space that minds hold on linear progress is broken and in equilibrium we rest in the indeterminate clarity, the indeterminate lucidity of being.

13.  The luminous vase body is support for us and others…the body is the doorway of the transmission of luminosity of radiance.  The body is the support for the dissolving of experience.  The suffusing sight suffuses the body and beyond the beyond…the inner being arises out of the body and into the matrix of the world…suffusing light enters suffusing light.

14.  The releasing of light which is the releasing of the bodhichitta…bodhichitta is actually the light of love or the love as light.  The heart essence is light…**OM A HUNG, BODHICITTA MAHA SUKHA JNANA DHATU AH.**

The writing of the great dzogchen master Longchen Rabjam  inspired this essay